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Where the flight of fancy is managed with good judgment, the *self-denier* it is seen it is the more valuable. *Grew.*

SELDOMNESS. *n. f.* [from *seldom*.] Uncommonness; infrequency; rareness; rarity. Little used.

Degrees of well-doing there could be none, except perhaps in the *seldomness* and oftentimes of doing well. *Hosier.*

SELDSHOWN. *adj.* [*seld* and *shown*.] Seldom exhibited to view.

Seldshon flames
Do press among the popular throngs. *Shaksp. Coriolanus.*
To SELECT. *v. a.* [*selectus*, Latin.] To chuse in preference to others rejected.

The footmen, *selected* out of all the provinces, were greatly diminished, being now scarce eight thousand strong. *Knolles.*

The pious chief
A hundred youths from all his train *selected*. *Dryden.*
SELECT. *adj.* [from the verb.] Nicely chosen; choice; culled out on account of superiour excellence.

To the nuptial bow'r
I led her, blushing like the morn: all heav'n,
And happy constellations, on that hour
Shed their *selectest* influence. *Milton's Parad. Lost.*

Select from vulgar herds, with garlands gay,
A hundred bulls ascend the sacred way. *Prior.*

SELECTION. *n. f.* [*selectio*, Lat. from *select*.] The act of culling or chusing; choice.

While we single out several dishes, and reject others, the *selection* seems but arbitrary. *Brown's Vulgar Errors.*

SELECTION. *n. f.* [from *select*.] The state of being selected.

SELECTION. *n. f.* [from *select*.] He who selects.

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by a train of examples. It is to be observed, that its composition in *Shakespeare* is often harsh.

Then held she her tongue, and cast down a *self* accusing look, finding that in her self she had shot out of the bow of her affection a more quick opening of her mind, than she minded to have done. *Sidney.*

Alas! while we are wrapt in foggy mist
Of our *self*-love, so passions do deceive,
We think they hurt when most they do assist. *Sidney.*

'Till Strepson's plaining voice him nearer drew,
Where by his words his *self*-like case he knew. *Sidney.*

Ah! where was first that cruel cunning found,
To frame of earth a vessel of the mind,
Where it should be to *self*-destruction bound? *Sidney.*

Before the door fit *self*-consuming care,
Day and night keeping wary watch and ward. *Fa. Queen.*

My strange and *self*-abuse,
Is the initiate fear that wants hard use. *Shaksp. Macbeth.*

I have heard too much,
And with Demetrius thought 't have spoke thereof;
But being over-full of *self*-affairs,
My mind did lose it. *Shaksp. Midsum. Night's Dream.*

Nor know I aught
By me that's said or done amidst this night,
Unless *self*-charity be sometimes a vice,
And to defend ourselves it be a sin,
When violence affails us. *Shaksp. Othello.*

He wakes, and that *self* chain about his neck,
Which he forswore. *Shaksp. Othello.*

It is in my power, in one *self*-born hour,
To plant and o'erwhelm custom. *Shaksp. Winter's Tale.*

His treasons will fit blushing in his face,
Not able to endure the sight of day,
But *self*-affrighted tremble at his sin. *Shak. Rich. II.*

The stars above us govern our conditions;
Else one *self*-mate and mate could not beget
Such different issues. *Shaksp. As You Like It.*

I'm made of that *self*-metal as my sister,
And prize me at her worth. *Shak. King Lear.*

In my few old days, when I had lost one half,
I shot his fellow of the *self*-same flight
The *self*-same way, with more advised watch,
To find the other forth. *Shaksp. As You Like It.*

He may do some good on her:
A peevish *self*-will'd harlotry it is. *Shak. Romeo and Juliet.*

But lest myself be guilty of *self*-wrong,
I'll stop mine ears against the mermaid's song. *Shaksp. As You Like It.*

He conjunct and flatter'd his displeasure,
Tript me behind: being down, insulted, rail'd,
Got praises of the king. *Shaksp. As You Like It.*

For him attempting who was *self*-subdu'd.
The Everlasting fixt
His canon 'gainst *self*-slaughter. *Shak. Hamlet.*

Know if his last purpose hold,
Or whether since he is advis'd by aught
To change the course? He's full of alteration,
And *self*-reproving. *Shaksp. King Lear.*

More or less to others paying,
Than by *self*-offences weighing;
Shame to him whose cruel striking,
Kills for faults of his own liking! *Shaksp. As You Like It.*

Bellona's bridegroom, lapt in proof,
Confronted him with *self*-caparisons,
Point against point rebellious, arm 'gainst arm,
Curbing his lavish spirit. *Shak. Macbeth.*

Self-love, my liege, is not so vile a sin
As *self*-neglecting. *Shaksp. Henry V.*

Anger is like
A full hot horse, who, being allow'd his way,
Self-mettle tires him. *Shaksp. As You Like It.*

His lords desire him to have borne
His bruised helmet and his bended sword
Before him through the city; he forbids it,
Being free from vainness and *self*-glorious pride. *Shaksp. As You Like It.*

You promis'd
To lay aside *self*-harming heaviness,
And entertain a cheerful disposition. *Shaksp. Rich. III.*

In their anger they slew a man, and in their *self*-will they
digged down a wall. *Gen. xlix. v.*

The most ordinary cause of a single life is liberty, especially
in certain *self*-pleasing and humorous minds, which are so sen-
sible of every restraint as to think their girdles and garters to
be bonds and shackles. *Bacon.*

Hast thou set up nothing in competition with God; no
pride, pleasure, profit, *self*-love, or *self*-interest of thy own? *Dugdale.*

Up through the spacious palace passed she;
To where the king's proudly, repel'd head,
If any can be suit to tyranny,
And *self*-to-mementing sin, had a soft bed. *Croshaw.*

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With a joyful willingness these *self*-loving reformers took
possession of all vacant preferments, and with reluctance others
parted with their beloved colleges and subsistence. *Walton.*

Repent the sin; but if the punishment
Thou can't avoid, *self*-preservation bids. *Milton.*

Him fast sleeping soon he found,
In labyrinth of many a round *self*-roll'd. *Milton.*

Of times nothing profits more
Than *self*-esteem, grounded on just and right,
Well manag'd. *Milton's Paradise Lost.*

Self-knowing, and from thence
Magnanimous, to correspond with heav'n. *Milton.*

So virtue giv'n for lost,
Depress'd and overthrown, as seem'd,
Like that *self*-begotten bird,
In th' Arabian woods emboss'd,
That no second knows nor third,
And lay ere while a holocaust,
From out her ashy womb now teem'd. *Milton's Agonist.*

He forrows now, repents, and prays contrite,
My motions in him: longer than they move,
His heart I know how variable and vain,
Self-left. *Milton.*

Seneca approves this *self*-homicide.
Thyself from flatter'd *self*-conceit defend,
Nor what thou do'st not know, to know pretend. *Denham.*

Man's that savage heart, whose mind,
From reason to *self*-love declin'd,
Delights to prey upon his kind. *Denham.*

Farewell, my tears;
And my just anger be no more confin'd
To vain complaints, or *self*-devouring silence. *Denham.*

They are yet more mad to think that men may go to rest
by death, though they die in *self*-murder, the greatest sin.
Gravitt's Bill of Mortality.

Are not these strange *self*-deceptions, and yet attested by
common experience?
If the image of God is only sovereignty, certainly we have
been hitherto much mistaken, and hereafter are to beware of
making ourselves unlike God, by too much *self*-denial and
humility. *South's Sermons.*

If a man would have a devout, humble, sin-aborring, *self*-
denying frame of spirit, he cannot take a more efficacious
course to attain it than by praying himself into it. *South.*

Let a man apply himself to the difficult work of *self*-exa-
mination by a strict scrutiny into the whole estate of his
soul. *South's Sermons.*

A fatal *self*-impotence, such as defeats the design, and de-
troys the force of all religion. *South's Sermons.*

When he intends to bereave the world of an illustrious
person, he may cast him upon a bold *self*-opinioned physician,
worse than his distemper, who shall make a shift to cure him
into his grave. *South's Sermons.*

Neglect of friends can never be proved rational, till we
prove the person using it omnipotent and *self*-sufficient, and
such as can never need any mortal assistance. *South.*

By all human laws, as well as divine, *self*-murder has ever
been agreed on as the greatest crime. *Temple.*

A *self*-conceited pop will swallow any thing. *L'Estrange.*

From Atreus though your ancient lineage came;
Yet my *self*-conscious worth, your high renown,
Your virtue, through the neighb'ring nations blown. *Dryd.*

He has given you all the commendation which his *self*-
sufficiency could afford to any. *Dryden.*

Below yon sphere
There hangs the ball of earth and water mixt,
Self-center'd and unmov'd. *Dryden's State of Innocence.*

All these receive their birth from other things,
But from himself the phoenix only springs;
Self-born, begotten by the parent flame
In which he burn'd, another and the same. *Dryden.*

The burning fire that thence so bright,
Flew off all sudden with extinguish'd light,
And left one altar dark, a little space;
Which turn'd *self*-kindled, and renew'd the blaze. *Dryden.*

Thou first, O king! release the rights of sway;
Pow'r, *self*-restrain'd, the people best obey. *Dryden.*

Eighteen and nineteen are equal to thirty-seven, by the same
self-evidence that one and two are equal to three. *Locke.*

A contradiction of what has been said, is a mark of yet
greater pride and *self*-conceit, when we take upon us to
set another right in his story. *Locke.*

I am as justly accountable for any action done many years
since, appropriated to me now by this *self*-consciousness, as I
am for what I did the last moment. *Locke.*

Each intermediate idea agreeing on each side with those two,
it is immediately placed between: the ideas of men and *self*-
determination appear to be connected. *Locke.*

This *self*-existent being hath the power of perfection, as
well as of existence in himself; for he that is above, or ex-
ist-

eth without, any cause, that is, hath the power of existence
in himself, cannot be without the power of any possible exist-
ence. *Grew's Cosm. Sac.*

Body cannot be *self*-existent, because it is not *self*-moving;
for motion is not of the essence of body, because we may
have a definitive conception of body, abstracted from that of
motion: wherefore motion is something else besides body, and
something without which a body may be conceived to exist. *Grew's Cosm. Sac.*

Confidence, as opposed to modesty, and distinguished from
decent assurance, proceeds from *self*-opinion, occasioned by
ignorance or flattery. *Collier of Confidence.*

Bewilder'd I, my author cannot find,
'Till some first cause, some *self*-existent mind,
Who form'd, and rules all nature, is assign'd. *Blackm.*

If a first body may to any place
Be not determin'd in the boundless space,
'Tis plain it then may absent be from all;
Who then will this a *self*-existence call? *Blackmore.*

Shall nature, erring from her first command,
Self-preservation fall by her own hand? *Granville.*

Low nonsense is the talent of a cold phlegmatick temper:
a writer of this complexion gropes his way softly amongst
self-contradiction, and grovels in absurdities. *Addison.*